The Priest

Edited By Priests For Priests

Blessing the Grapes in Sonomo, California

February, 1956

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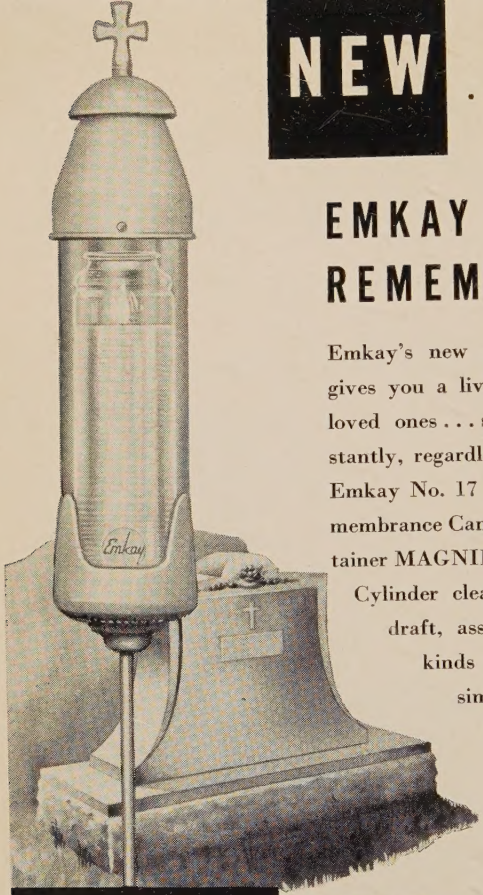

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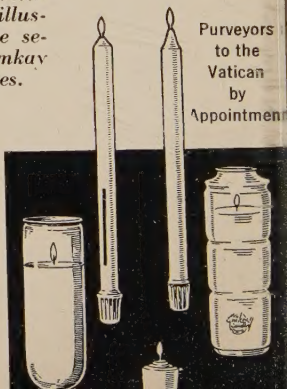

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Doyle, Hugh L.
Foley, William B.
Garrahan, Thomas C.
Mahoney, John W.
Mercier, Arthur O.
Murray, John J.
Shea, Albert J.
White, Andrew J.

Ten priests of the Archdiocese of Washington have been named Domestic Prelates:

Brown, Philip J.
Denges, Joseph F.
Ellis, John Tracy
Fisher, Elmer T.
Hannan, Philip M.
Kennedy, Joseph T.
Miltenberger, Louis F.
Rakowski, Peter P.
Roach, Edward H.
Spence, John S.

Fathers George L. Gingras and John B. Roeder were made Papal Chamberlains.

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THE PRIEST **FEBRUARY, 1956** **VOL. 12, NO. 2**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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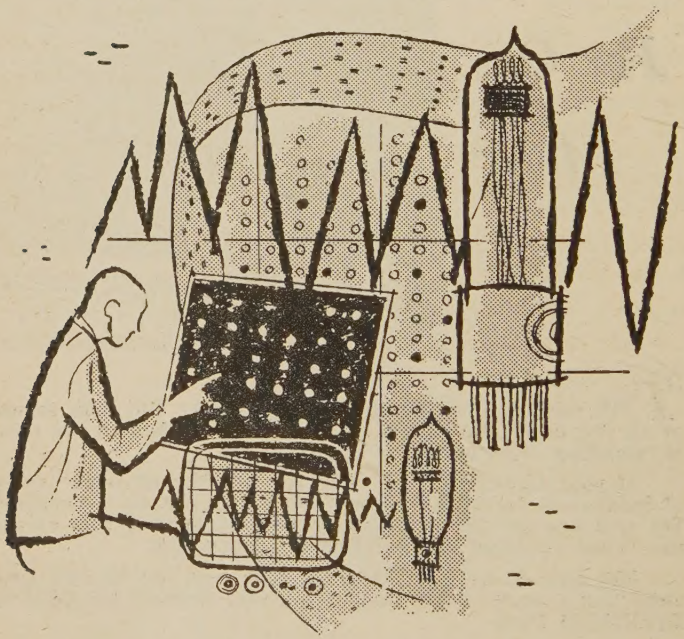

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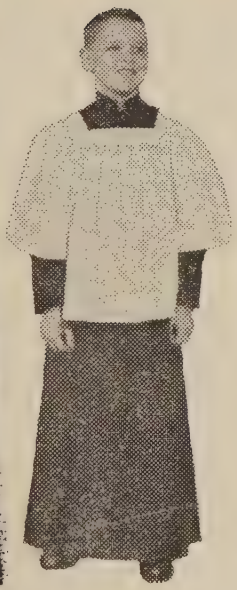

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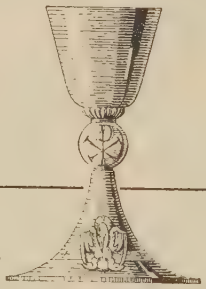

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If North American can chip another hundred off that by cutting out the aperitif and cocktail at dinner, more power to them! But they ask all interested parties to write in their favor to the CAB and to Congress.

Odds & Ends

A writer for the London Universe recalled last month "that tense moment at Windsor when Queen Victoria found herself obliged to reply to a personal greeting from Leo XIII. She solved the problem of address by beginning her letter firmly: 'Most Reverend Sir.' Thus was the Bishop of Rome recognized without any encouragement of Papal Aggression."

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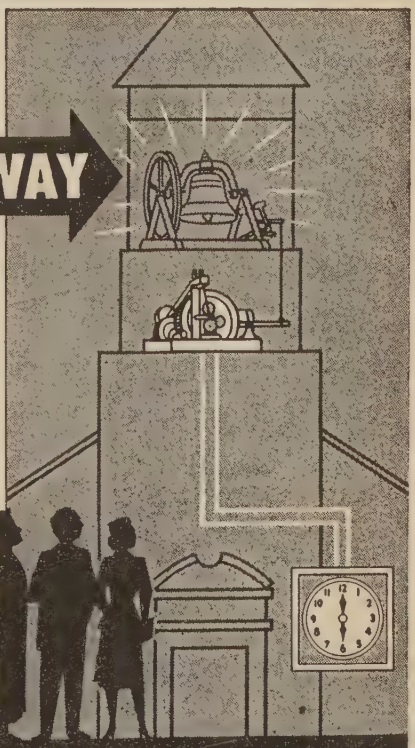

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civil than Woodrow Wilson with Cardinal Gibbons. The President kept calling him "Mr. Gibbons"!

* * *

One of the priests martyred during the French Revolution, Bl. Noel Pinot, mounted the guillotine reciting "Introibo ad altare Dei" and the rest of that meaningful psalm in a loud voice. By order of his judges, he was completely vested as for Mass.

* * *

Likewise in The Universe we read of an ethical ceremony lately used in London for young parents unable to accept Christianity but desiring to have a child "christened" just the same. The parents' "highest aspirations" were acknowledged and shared, the baby received a name "setting him apart in the sanctity of his selfhood," and the closing words were from a poem by Rabindranath Tagore.

"Compared with the virilities of the Old Paganism," The Universe comments, "this may seem to some of us pale and thin. When the New Paganism begins sacrificing heifers to the God of Civics (or Social Consciousness, or Cosmic Group-Thought) it will acquire a happier expression, maybe?"

* * *

This reminds us of the poor priest who answered the door after confessions on Christmas Eve.

"Are you Father Sephton?" a man inquired.

"I am," said the priest.

"Well, my wife just made her confession to you," he said, "and you refused her absolution. You

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spoiled her Christmas, so now I'm going to spoil yours."

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* * *

We understand that a preliminary examination of the life of Charles I, the last Emperor of Austria — who died in 1922 at the age of 34 — appears to show insufficient reason for his beatification. However, the Congregation of Rites may look into the matter more closely at some future date.

Church authorities in Vienna had collected documents covering the Emperor's life, virtues, and alleged miracles claimed through his intercession.

Charles I was the husband of the Empress Zita and the father of Archduke Otto.

* * *

Did you know that the Rector of Louvain University wears a vivid scarlet biretta? "It is not a Cardinal's biretta," he once remarked; "it is the biretta of the Rector Magnificus of Louvain; there is only one of it; it is unique. It is not identical with the style of biretta worn by Cardinals today, and it is very much older."

Apparently, it typifies a tradition once current in the Universities, and still current throughout the Church, whereby the biretta is the visible symbol of judicial office, a tradition still with us in those places where the priest wears the biretta in the confessional.

* * *

One of the priests over there,

Continued on page 180

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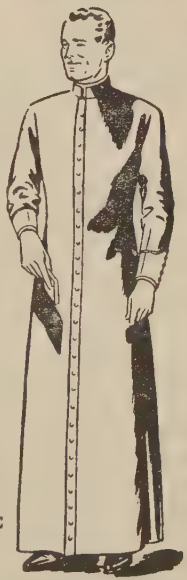

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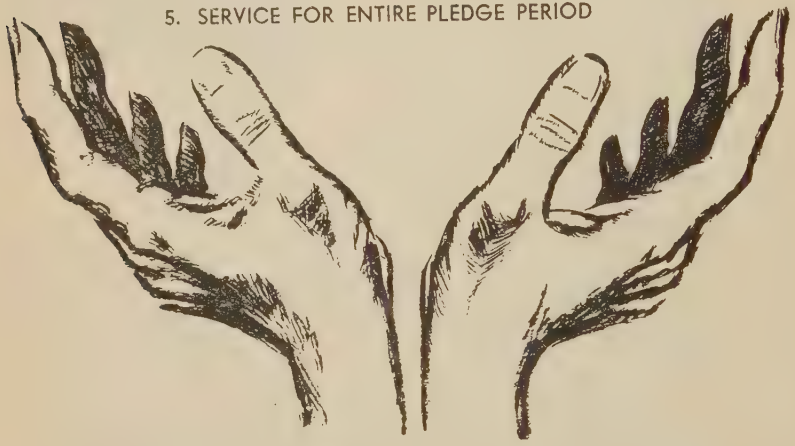

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The Priest

THE PRIEST FEBRUARY, 1956 VOL. 12, NO. 2

Editorial Comment

Should We Speak Or Hold Our Tongue?

EACH year on the Feast of Christ the King, every Lutheran pastor in the country is expected to clamber into his pulpit and deliver a sermon justifying the Reformation. Only God can tell the total volume of misinformation delivered and the harm done to the cause of truth and religious unity.

(It is only by accident that Reformation Sunday coincides with our feastday. The Lutherans simply chose the Sunday closest to Hallowe'en, the day when the great heresiarch first published his defiance of Christ's teaching.)

Certainly this annual commemoration has been the chief instrument in perpetuating the myth of Luther as a new Bernard of Clairvaux, leading a Crusade against intrenched wickedness.

Those of us who saw the film story of Luther's life can recall how we squirmed at the obvious falsification of the facts. Luther was the handsome, clean-cut friar, tall and fair, opposing a decadent papacy, a corrupt syndicate of vested avarice. The Holy Father was represented by a gross looking individual who might easily make a fortune acting Blue Beard or Ivan the Terrible.

After playing in first-run theaters all over the land, this picture is now doing a thriving business in Protestant auditoriums and Sunday school rooms. The readers of OUR SUNDAY VISITOR regularly send us clippings from the Saturday church pages of their newspapers, advertizing showings in their communities and inviting all to learn the "truth" about the origins of Protestantism.

A Wicked Man

Now Luther was at least objectively a wicked man—not

just in the way that John Calvin was wicked, or John Huss, or Thomas Cranmer. Luther was a repulsive character whose private life stank. If he were alive today he couldn't even get himself elected to membership in a Monday Night Bowling League. In the Christmas issue of *Life,* Paul Hutchinson, himself a Protestant, wrote with admirable frankness, describing "a Luther who could flame into towering rages, who could vilify his opponents with disgraceful abuse dredged from the gutter, who could command the princes who had protected him to crush with unbridled ferocity the social uprising of what he called 'the Murderous and Thieving Rabble of the Peasants.' "

Writing in *Look,* Feb. 23, 1954 on the subject, "What Is A Lutheran?", the Reverend G. Elson Ruff admits that "Luther had faults. He was of a violent temperament and sometimes scalded his opponents with intemperate abuse. When driven into a corner, in the turbulent events of his career, he made several unfortunate compromises which nobody defends today."

But that is about as far as they will go: a good man with a temper, in other words. None of them will admit that he was a lewd satyr whose glandular demands were the ultimate cause of his break with Christian truth. Quite obviously, he felt himself unable to keep his vow of chastity and he got tired listening to the reproaches of his conscience, so that one day he just exploded against the whole traditional system of morality.

"Nothing can cure libido," he wrote, "not even marriage."

Elsewhere, "If we had room, time, place and opportunity, we should all commit adultery."

Urging his fellow-priests to join him in sacrilege, he assured them that "There is only one moment of shame, then will come the good years full of honor."

Again, "You owe God nothing except faith and confession. In all other things He lets you do what you like. You may do as you please, without any danger of conscience whatever."—"The sting of the flesh may easily be helped so long as girls and women are to be found."—"The body asks for a woman and must have it."

This is the handsome clean-limbed hero of the film, so chaste and appealing in demeanor!

Heresy And Blasphemy

A word of tribute to the ladies from their Great Liberator: "Though womenfolk are ashamed to confess it, yet it is proved by Scripture and experience that there is not one among many thousands to whom God gives the grace of chastity."—"The word and work of God is quite clear, viz.

that women are made to be either wives or prostitutes."

Is marriage then the solution?—"In spite of all the good I say of married life, I will not grant so much to nature as to admit that there is no sin in it . . . no conjugal due is ever rendered without sin."—"The matrimonial duty is never performed without sin." It is "a sin differing in nothing from adultery and fornication."

In one passage of breathtaking blasphemy, Luther projects his own slimey mentality on the person of Our Lord, accusing Him of having committed adultery on three occasions. Here it is. You will find it in the Weimar Edition of the *Table Talk,* Vol. 2, p. 107:

"Christus adulter. Christus ist am ersten ein ebrecher worden (Joh. 4) bei dem brunn cum muliere, quia illi dicebant: Nemo significat quid facit cum ea? Item cum Magdalena; item cum adultera (Joh. 8), die er so leicht davon lies. Also mus der from Christus auch am ersten ein ebrecher werden ehe er starb."

The Effects of Publication

We gathered many of these passages into an article which we prepared for the edition of Our Sunday Visitor published last October 30—Reformation Day. The article was a character sketch of the great deformer, laced with quotations from his works.

The reader reaction was generally non-committal. But we were truly amazed to receive a few letters from Catholics denouncing us for a lack of "good neighborliness." One pastor even canceled his bundle order, using the article as grounds for barring the paper forever from his church.

So now we come to you for your opinion. Should we continue to connive with the Lutherans in perpetuating their myth of "St. Martin"?

"Continue" is the word, for our people—indeed, the whole world—have never been told these things. The scholarly Dr. G. C. Coulton, a bitter anti-Catholic who devoted his immense erudition almost entirely to defaming the Church, confessed himself completely taken in by the Luther myth.

"Denifle," he wrote, "was the greatest medievalist of our time. He had dug out from Luther's Table Talk and letters passages which are not only repellent but grossly repulsive, and it is discreditable to Lutheran historians that these things should have remained so long unknown and unconfessed."

When Sir Arnold Lunn consulted the Weimar Edition of Luther's works in the London Library, he found the leaves enclosing that blasphemous passage uncut. And he complains that not even Denifle makes mention of it.

Our Silence Connives With Them

As it appears to us, the advantage of silence is all on the side of the Lutherans. So what motive could be adduced to seal our lips?

Naturally, when a man is driving a stolen car, he will resent being reminded of the fact. But if it is our car he is driving, we would be foolish to remain silent. We should keep reminding him of his crime lest he develop a false conscience and attempt to argue a title from prescription.

As to the plea of good neighborliness, we can turn back to the New Testament for a relevant precedent. Jesus would undoubtedly have found things much easier if He had gone easier on the Pharisees and Sadducees. He could have reached a policy of mutual "non-aggression" with them. He could have made His converts quietly, without disturbing the primacy and good faith of the ruling classes—but He didn't! And His language would hardly be called temperate or irenic: "Generation of vipers! Hypocrites! Whited sepulchres! . . ."

Are we then to see an end of controversy in the interests of a false and timorous prudence? Shall we let the heretics have everything their own way simply because their blood pressure goes up a little when they are reminded of their fetid origins?

It may perhaps be alleged that no good is ever accomplished when one of the parties is irritated. But that is not exactly true. Have you ever had someone lose his temper with you and "tell you off"? You learn more about yourself in such moments than through months of self-searching. And you don't just write it off, as the ravings of a man in a tantrum. His words come back to haunt you, again and again. They crop up in your meditations and visits and they don't go away until you have made an honest effort to see if they are rooted in fact.

As stated above, we are sincerely perplexed at any Catholic objection to a statement of the truth—however shocking—regarding the origins of Protestantism. We would appreciate the opinion of our readers in this matter.—R. G.

A Prophecy?

"Man has mounted science, and is now run away with. I firmly believe that before many centuries more, science will be the master of man. The engines he will have invented will be beyond his strength to control. Some day science may have the existence of mankind in its power, and the human race commit suicide by blowing up the world."—Henry Adams (in 1862)

A Pastoral Obligation

The 'Missa Pro Populo'

Joseph F. Marbach, J.C.D.

SOME priests have to wait 25 years while others have to wait 25 days or months, but once the exalted position of pastor is reached, a new status is achieved. While an assistant is barely mentioned in the Code, the rights and duties of a pastor are many and varied in the law of the church.

In this article we will try to review some of the fundamental ideas basic to one of the serious obligations a pastor has; we will discuss his obligation to offer Mass for his people — the *Missa Pro Populo.*

Let us suppose you are a pastor without an assistant. Suppose a funeral occurs or a Nuptial Mass is desired on a day which requires the "Pro Populo" Mass — what should you do? Should you read the Mass for the Dead, or the *Pro Sponsis,* but could you apply the Mass itself for your parishioners? Or may you apply the Mass for the deceased person, or for the couple, and postpone the "Pro Populo" to another day? Or may you ask another priest to offer the "Pro Populo" for you?

Donnellan, in his dissertation "The Obligation of the Missa Pro Populo" (The Catholic University, 1942, pp. 95-105), succinctly reviews the varying opinions of the authors on this particular question. Strange to say, it is not an easy question. The majority of the authors appear to hold the stricter view, that a funeral or wedding is not a legitimate impediment from the personal, serious, obligation of the *Missa Pro Populo,* and that the Bishop must be consulted for permission in each case.

Canon 466§3 grants to the Bishop the power to allow a pastor for a just cause to apply this Mass for the people on another day. It seems best for the Bishop to settle this question in a diocesan synod. A situation which may not be a "legitimate impediment" in itself may still be a "just cause" for the Bishop to give his permission.

Woywod, as Donnellan mentions (p. 101), takes a very liberal view of the particular case at hand — where a pastor is the only priest in the parish and there is a Funeral Mass or Nuptial Mass to be celebrated — and holds that such a pastor may in good conscience postpone the *Missa Pro Populo* to the next day, because otherwise his parish work would suffer.

These problems surrounding the strict, personal obligation of the pastor to offer Mass for his people are often settled only by an appeal to epikeia if it is not possible to reach the Bishop to ask his permission in a

particular case. Without making a solution sound too simple, we may venture the opinion that obligations of justice or charity supersede the demands of these strict authors and thus we may follow the milder views to avert greater inconveniences from the solitary pastor confronted with a particular parochial dilemma.

If possible, an assistant in a nearby parish could offer the Mass *Pro Populo* for you on the appointed day so that you could offer the funeral for one of your parishioners — or so that you may celebrate the Nuptial Mass — or we may even say so that you could take a trip which would preclude Mass on a certain day. The temporal obligation holds priority over the personal obligation; that is, it is better to have another priest offer the Mass for you on the appointed day than for you to offer a postponed Mass on another day.

A Complex Problem

It is a complex problem, but the obligation of the pastor, while very serious, should not be made too serious to prevent reasonable exceptions, and the Bishop should, it seems, make it known to the pastors that he gives his permission for those occasional postponements due to funerals, weddings, brief trips, etc. — he could do this easily in a circular letter to his pastors, or in a diocesan synod, and thus all the demands of Canon 466 would be fulfilled.

May a Mass *Pro Populo* which has been omitted be supplied by a pastor's second Mass on days of bination? No. The reason is that the *Missa Pro Populo* is an obligation of justice.

Moreover, it is an obligation coming from the divine law, not from ecclesiastical law only. Donnellan summarizes this well in his dissertation: "In essence the obligation of the application of Mass for the people is this: those who have the care of souls are bound by an obligation in justice, founded in divine law, of applying the special fruit of the sacrifice of the Mass for the souls committed to their care. That such an obligation exists is evident from the fact that the Council of Trent says that it is commanded by a divine precept to every one to whom the care of souls is committed, to know his sheep, and to offer sacrifice for them. Since this is an obligation derived ultimately from the divine law, it cannot be regarded as having had its origin with the council of Trent, but rather it must have been capable of being known by those bound, before its statement in the Canons of that Council." — p. 45.

No Stipend Allowed

The *Missa Pro Populo* must be said every Sunday — the pastor can't take a stipend for the second Mass. A pastor can't

offer the second Mass as an over-due *Missa Pro Populo.* Perhaps a pastor may wonder whether he can give a stipend to his assistant on Sunday and ask him to offer the over-due *Missa Pro Populo* — no, if the assistant has a stipend already for his other Mass on Sunday.

The following unusual procedure is theoretically possible. An assistant usually offers two Masses each Sunday. On one particular Sunday, he could offer gratis, as a personal favor to the pastor, an overdue *Missa Pro Populo* and the assistant could take a stipend for his second Mass. It is an obligation in justice on the part of the pastor but he need not necessarily give a stipend to the assistant if the assistant is thus willing to do the pastor a favor. This may sound complicated but in this way three obligations could be legitimately fulfilled; the pastor could offer on Sunday his regular *Missa Pro Populo;* the assistant could say the overdue Mass gratis, and also a Mass for a stipend.

I have heard of one pastor who writes out a check for $86 on the first of each year, sends it to a monastery for Masses "ad intentionem dantis" and then feels free of his obligations for the year. The pastor is no doubt in good faith in such a practice as he may feel he may "slip up" on his obligation during the year, but such a practice destroys the "shepherd - sheep" relationship that should exist between a pastor and his parish, and furthermore—he is wrong, despite his good faith. First of all it is a serious obligation to offer the Mass on the appointed day (Canon 339§4). Secondly, we can use this argument: most of his duties a pastor can delegate to his assistant, but the *Missa Pro Populo* is a grave *personal* obligation not to be delegated to anyone without a grave reason. This practice of "sending away" the obligation at the beginning of the year cannot be tolerated, as a grave personal obligation cannot be removed by mailing simply a check to a missionary society at the beginning of each year.

Donnellan's Opinion

Donnellan writes: "What is to be thought of the gravity of the sin of a pastor who habitually anticipates or postpones the obligation, or who at the beginning of a year transfers the obligation of the Mass for the people to his curate, or to a missionary? There is agreement among authors regarding the fact that it is a grave sin, without just cause, *frequently* to have the Mass said by a substitute, or to say it elsewhere than in the parish church, or to apply it on another day than that decreed in the law. This is the opinion of Lehmkuhl, Noldin, Davis, Arregui, Herve, Ferreres, Leroux, Vermeersch, De Meester, and Koudelka. The weight of authority of these

authors, in addition to the fact that their opinion seems without opposition from other commentators, makes this opinion practically certain." — pp. 57-58.

Which is more important — the date or the place? The law favors the date of the obligation as more important, though you could make a choice. Let us suppose you are going to Europe for two months with the approval of your Bishop to celebrate your silver or golden jubilee. Would it be better for you to offer the *Missa Pro Populo* on the appointed day where you are in Europe or for you to have your substitute at home take care of the Mass for you? The answer is that the choice is up to you, as allowed by the law, in Canon 466§5; we may however repeat that the date is more important than the place where the Mass is said.

It may be well to quote the passage from Bouscaren-Ellis, *Canon Law* (Bruce, 1944), p. 214, summarizing the law of this pastoral obligation: "In case of *conflict between various circumstances* of the obligation, the following norms must be borne in mind:

"a. All are obliged to offer the Mass personally and on the prescribed day; if this is impossible they must apply it *on the prescribed day,* by another (c. 339§4).

"b. If even this cannot be done, let them apply it on another day *as soon as possible,* personally or through another (c. 339§4).

"c. A pastor may, *with the permission of the Ordinary,* apply it on some other day (c. 466§3).

"d. A pastor should apply it *in the parish church* unless circumstances make the contrary advisable (c. 466§4).

"e. A pastor who is *legitimately absent* may either apply it personally in the place where he is, or in the parish through the one who is in charge there (c. 466§5).

"f. Even when the prescribed day is passed, the obligation continues urgent until it is fulfilled (cc. 306, 466, 339§6)."

Other Circumstances

The same authors remind pastors that their obligation is attached to their office as pastor and so the pastor cannot excuse himself from his obligation on a claim of scarcity or revenue; it is attached to the day itself so that *per se* it must be fulfilled on the day itself; the obligation is *personal* and *local* but the law allows substitutions as mentioned above.

This article no doubt has been repetitious in many ways, but the point of these pages is that a pastor on taking his oath of office assumes a very serious

obligation in justice to offer Mass for his people on at least 86 days of the year, without a stipend.

Is it a mortal sin for a pastor to omit the *Missa Pro Populo?* Yes. Donnellan writes: "Every author who treats the topic, without an exception, agrees that the deliberate omission of even one Mass for the people is a mortal sin. It is regarded by them as a sin against justice, entailing the obligation of saying the Mass either personally or through someone else. It is a grave sin *ex toto genere suo,* admitting no parvity of matter . . . A single deliberate omission, not a mere postponement, of the Mass would be a grave sin. As regards the restrictions of person, time and place the obligation binds only under venial sin, unless the neglect implies contempt of the law, or the omission be frequent or habitual, or the fulfillment of the obligation be unduly delayed. St. Alphonsus considers a delay of two months as constituting grave matter." — pp. 56 - 58.

At this present writing, chaplains with the American armed forces are not held in strict law and justice to offer the *Missa Pro Populo* for those in their care, but of course they are urged to offer Mass for their people occasionally; however it is within the power of the Military Vicar to order the chaplains to offer the *Missa Pro Populo* on the eleven days of Canon 306, if he so wishes. Cf. *Acta Apostolicae Sedis,* XLIII (1951), 564.

The Eastern Rite

Pastors of Eastern Rite parishes are held to offer the *Missa Pro Populo* since it is an obligation of divine law; the specific days for offering the Mass are to be determined by the Exarchs and Patriarchs of their own Rites. Latin Rite pastors of Latin national parishes are held to the same obligation as local Latin pastors if the national pastors have certain geographical limits to their parishes, as they generally do.

Residential Bishops, certain abbots, administrators of dioceses, perpetual religious vicars of parishes united to a religious community, administrators of vacant parishes, are all held to offer the *Missa Pro Populo* on the 86 days binding Latin pastors in our country. Even the Pope is held to offer the Mass for the faithful from the divine law, but of course he is not bound by the law to offer the Mass on a specific day. Religious superiors are probably held by the divine law to offer Mass occasionally for their subjects. We see then that the phrase "A Pastoral Obligation" affects many shepherds of souls, that they must offer Mass for those living who are entrusted to their care.

Changes In The Mass

Walter J. Schmitz, S.S.

—effective last January 1

ON March 23, 1955 the Sacred Congregation of Rites published a decree on the simplification of the rubrics for the Mass and the Divine Office. Since January 1 of the new year, all the clergy following the Roman rite have become familiar with the changes of the Breviary and are delighted with them. As time goes on they will be more pleased. So, too, with the changes in the Missal. It may be well for us to recall these new regulations and try to group them into a systematic arrangement and thus more readily familiarize ourselves with them.

Under the heading of Orations we note that there must never be more than three collects or orations. Simply, it means the oration or collect of the Mass plus two commemorations, making a total of three prayers. The orations specified for the various seasons of the year have been abolished. More familiarly, what is meant are the "Orationes pro diversitate temporum," such as the "Concede quaesumus," "A cunctis," etc. The oration "Fidelium" which until January 1, 1956 was prescribed for the first free feria of each month or the Monday of each week is likewise eliminated. Hence, that particular oration is not said at Mass except where the Conventual Mass is celebrated.

For those obligated by the Conventual Mass "the legislation has remained intact even for this point and therefore must be regulated according to the *old* rubrics (Additiones et Variationes Missalis, title 3, nn. 2-3). There is no change for the Conventual Masses; and so on the first free feria of the month the "daily" Mass for the dead *will continue* to be said; and the same *can* be said on the free Monday of every week except for the "seasons" of Christmas, Epiphany and Ascension.

Never To Be Omitted

We must bear in mind, however, that certain orations are never to be omitted. They total five and are as follows: the commemoration of a) a Sunday; b) a first-class feast; c) the ferial days of Lent and Advent; d) the September Ember days; e) the Major Litanies.

So positive is the rule of no more than three orations that should the anniversary of the Ordinary's consecration or appointment occur, it is to be eliminated in the event that it is the fourth oration.

Interesting changes are noted regarding the Requiem Mass. In Requiem High Masses only one oration is sung, while in the

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Requiem Low Mass (Missa Quotidiana) one oration is specified but three *may* be said. When more than one oration is recited at a Requiem Low Mass the final collect is always the Fidelium.

The celebrant of a Requiem Mass, whether it is a sung or low Mass, may recite or omit the Dies Irae. However, it must always be said at the Requiem Mass offered on the day of death or burial. The new decree specifies that the Dies Irae must be said on All Souls Day but only once—at the principal Mass or in the first Mass.

Requiem Low Masses are forbidden during the only octaves that are retained—Christmas, Easter and Pentecost. All other octaves, whether universal or particular, are abolished and so the octaves of the patronal feast of the parish, cathedral, or diocese have been completely set aside.

The Last Gospel

It is interesting to note that if a feast with the rank of double of the first or second class occurs on a Sunday, that Sunday is commemorated only at the Collect, Secret and Postcommunion. The last gospel will always be that of St. John. In such an event, that Sunday Office and Mass is neither anticipated nor said later as formerly on the first free ferial day.

We note particularly with the ordinary Sunday that if the Mass is sung there will be no commemoration of the feast occurring on that day, nor of the oratio imperata simpliciter. Bugnini makes the following comment about this change in the sung Mass: "The sung Mass has fallen into decadence of late. And yet in ancient times it was the ordinary Sunday synaxis, in the presence of the whole Christian community. The decree frees the sung Mass of the burden of commemorations and collects simpliciter. . . . It is to be hoped, therefore, that the solemn Eucharistic celebration will regain more stature with the clergy and the faithful, for the chant and the solemn ceremonies are great helps to piety."

Specific regulations have been set down about the recitation of the Credo. It is said only on Sundays, feasts of the first class, feasts of Our Lord and the Blessed Mother, the natal feasts of the Apostles, Evangelists, and Doctors of the universal Church and in solemn votive Masses. It is to be said daily during the three retained octaves of Christmas, Easter and Pentecost. Feasts only commemorated that formerly had a Credo, do not retain their Credo according to the new regulations.

We are instructed to say the Preface proper to each Mass. If there is no particular or proper preface, then the preface "de tempore" (e.g., of Lent or Paschal time) is said. If that is

wanting, then we are instructed to use the common preface. Feasts that are commemorated do not retain their own proper preface. The Masses of the Popes (Gregem) no longer have the preface of the Apostles but rather the common preface.

The Last Gospel will always be that of St. John (Initium Evangelii secundum Joannem). There are only two exceptions to this rule, viz., the third Mass of Christmas day and Palm Sunday when we find a gospel proper to the two occasions.

Ferial Days

Finally, there is another interesting new regulation. On ferial days throughout the year, when a commemoration of a saint occurs, the priest is free to choose either the ferial Mass or the Mass of the commemorated saint. This privilege extends through Lent but not during Holy Week. If the Mass of the saint is offered, the Gloria and "Ite Missa est" are said. The reason for this is to prevent the repitition of the Sunday Mass during the week, "which would be to the detriment of piety. And the provision will also avoid another stumbling block for those of good will, a tremendous invasion of votive Masses, especially of the Requiem, which in certain churches makes the Christian liturgy seem more a liturgy of the dead than of the living!"

There remains the problem of the "oratio imperata." In many of our American dioceses, the "imperata" has existed for one reason or another. The decree touches upon the "imperata" simpliciter. With this particular type of imperata we find that hereafter it will be omitted:

a) on doubles of the first and second class;

b) on all Sundays;

c) on the vigils of Christmas and Pentecost;

d) on Ash Wednesday and on Monday, Tuesday, and Wednesday of Holy Week;

e) within the octaves of Christmas, Easter, and Pentecost;

f) in all sung or solemn Masses;

g) every time three collects have been said in the Mass according to the rubrics.

What is to be said about the "oratio imperata pro re gravi" and "pro re gravi etiam in duplicibus I classis"? The decree has not regulated specifically in these cases. However, rubricists holding that there must never be more than three orations in a Mass, contend that when that number has been reached, the "imperata" is dropped regardless of its nature and kind. Others argue that the two higher types of "oratio imperata" must be said, maintaining that the regulations in force prior to January 1, 1956 have not lost their effect and that the new decree concerned itself

only with the "oratio imperata simpliciter." On this particular issue we will await specific decisions from the Sacred Congregation of Rites.

Tranquility Of Soul

Thus we see briefly how the decree, "Cum nostra" of March 23, 1955 has affected our daily Mass. The purpose and meaning of these changes in the Missal and Divine Office can best be expressed in the words of the critic: "The reform of the rubrics and the lightening of our 'burden' of the Office should not lead us to a schoolboy's joy at being somewhat relieved of his chores. Still less should our lightened burden be taken as a chance to organize a new society or undertake a new activity. The Holy Father says expressly that its intention is to procure more tranquility of mind for us. We should use this calm for personal prayer. The lightening of the liturgical prayer should contribute to meditation, preparation for Mass, and thanksgiving after Mass. The slight abbreviation of the Mass in the number of collects should lead us to give greater value to the central part of the celebration, the canon, should make everyone of us more quiet and sedate in the execution of the ceremonies.

"The concern is with tranquility of soul in a sacred action, the sacred action of the liturgy; tranquility of soul in the prayerful meeting with God; tranquility of soul from which a truly fruitful apostolate can grow."

Press Month Program Kit Available

A program kit containing many helpful suggestions for observing Catholic Press Month (February) has been prepared by the Catholic Press Association.

The kit contains a large (17 x 22 inches) color poster, a one-act play for junior high and high school students, and a pamphlet describing all the Catholic magazines published for Catholic youth. All age groups are included.

For program purposes, the kit has a pamphlet which tells how to prepare a Press exhibit, how to set up a parish sales rack in the church . . . also with a carpenter's blueprint of an easy-to-build wooden rack. A fact sheet with a great deal of information will help in preparing speeches, articles on the Catholic press.

The entire kit can be obtained by writing to the Catholic Press Association, 150 East 39th Street, New York 16, N. Y. Payment of $1.00 should accompany order.

Cana For The Millions

Rt. Rev. Lawrence F. Schott

Helping married people to realize their vocation

BECAUSE of the complexity of modern living, it is agreed by thinking men that it is absolutely necessary periodically to take time out to re-examine our objectives. We know that God alone can satisfy the longing of our hearts. We are not always so sure of the many roads that lead to Him. The way of life for most people is the vocation of marriage. Many men and women have accepted the call issued by Almighty God for them, to serve Him in the married state and thereby not only to save their souls but also to achieve sanctity. This vocation is under constant attack today because of the relentless seepage of paganism into our everyday living. God's plan for marriage is always struggling with man's adaptation of it. Confusion grips the minds and hearts of even good men and women. There is always need for instruction so that we may come closer to God.

Retreats have been accepted as a necessity for many years for priests and sisters. These periods of introspection and guidance are most helpful. Little has been done for the greater group of people, the married, to assist them in their way of life. They need instruction, they need guidance, they need information and they know of this need. Family retreats are being held in some places but this program touches only a few. Cana Conferences are used also but they are limited too because of various conditions. An adaptation of the Cana Conference has been employed, with very satisfactory results both to the priests and to the people, and it may be useful to extend this program. This method is one solution of bringing spiritual orientation and direction to the millions of marriages which need them, at this critical moment.

Every priest who has seen a Cana conference make the fire of true married love glow, feels the urge to spread the spark to more and more couples. The couples themselves almost invariably ask, "Why didn't someone tell us all this before?" There is a deep thirst among married people for the information and the inspiration that Cana offers to help them live their vocation in and for Christ.

In many dioceses there just are not enough priests available to set up a Cana program and supply priest conductors. Yet the need of married people and of those contemplating marriage

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for the inspiration and help of Cana is evident to those entrusted with the care of souls. How can this need be satisfied?

Priests who are working on mission bands can undertake Cana work. Their training and experience fit them well for the work. Their freedom from scheduled duties of parish or school permits them to be on the road for extended periods of time. If mission preachers are available, Cana conferences can be held periodically in parishes where missions and retreats are held. The four hours of a Cana conference offer as much speaking time as a one-week mission with eight half-hour sermons. With its couple-centered approach and informal atmosphere Cana can even accomplish more for the husband-wife relationship than a mission could.

To reach more people with Cana the usual four-hour or more Sunday program can be replaced by two evening sessions of two hours each on successive evenings. The two-evening arrangement permits three conferences a week to be given. When the three conferences are in one city or area, the word-of-mouth advertising will help to build up attendance at the conference held in the last part of the week.

Two-evening conferences, each lasting two hours, help the couples to absorb the ideas presented and encourage couple discussion in the home. This results in lively question periods on the second night. The baby sitting and infant feeding problems are made easy. Catering is eliminated. Soft drinks fill the refreshment needs. The expense to the couple becomes a small offering. Many couples who could not be persuaded to attend an afternoon or an all-day session will come to an evening Cana.

It Works

This plan was used with signal success in the Harrisburg Diocese. The conductor was Father Michael Weiler, C.R. of St. Mary's College, St. Mary, Kentucky. Father Weiler is a member of the mission band of the Congregation of the Resurrection and is a veteran in Cana work. During fourteen weeks of the first six months of 1954 he brought Cana to 3800 couples in places where priest conductors are not available. Most of the conferences were in the diocese of Owensboro, Ky. and Harrisburg, Pa. There are dioceses fully organized for Cana which reach fewer couples in a comparable time.

In our parishes much time and energy are being spent on P.T.A., Scouts, Sodalities, and youth work. All of this effort is necessary and commendable. But these good works are only a substitute for strong family life. No family life can be strong if its roots are weak. The root

and support of all family life is the husband-wife relationship. Any effective remedy for family ills must treat first the husband-wife relationship.

The usual priestly treatment of marriage has been to talk about primary and secondary ends, the marks of unity and indissolubility. Cana begins with people — a man and a woman created by God with differences of body and differences of mind. In their living world of dishpans, diapers, shopping, earning a pay check, the family rosary, Sunday Mass and family Communion, Cana shows them how to fulfill their vocation of marriage.

Since nine out of ten people are trying to work out their sanctification and salvation through the vocation of marriage, anything that is done to help them to their goal is not only useful, but necessary. Cana must be made to reach the millions. Father Weiler has evolved a method for bringing Cana to many couples who could not otherwise have its help. If each mission band in the country would assign one or two priests to Cana work, Cana would reach the millions.

Cathedrals And Power Stations

British Minister of Education Sir David Eccles, a non-Catholic, told a meeting of teachers in Exeter, recently that British children should be taught "to build cathedrals as well as power stations" in the new atomic age.

The Minister's statement was appreciated especially by Catholic authorities, who are faced with the serious problem of building at least three Cathedrals, and at the same time are finding the task of providing new schools, with very little government assistance, almost more than they can manage.

"Our schools and teachers are at this moment educating a generation that will possess greater power for good and evil than any that has gone before," Sir David said. "The education that they give will be judged in history, not by the extent of the new knowledge, but by the use to which it is put. Let us therefore teach our children to study man as well as mathematics, and when they go out into the world to build cathedrals as well as power stations."

A Week of Reparation in the Parish

Honoring the Sacred Heart

Nicholas A. Predovich, S.J.

I HAVE just returned from conducting a "Week of Reparation to the Sacred Heart of Jesus," and my enthusiasm for the Week is so great that I want to share it with other priests. But first, let me tell you what a Week of Reparation is. It is something new when compared to the long number of years missions, retreats, and novenas have been given in the Church, because the first Week of Reparation was given only seven years ago. It is something new when considered from the viewpoint of a carefully planned and detailed series of evening Holy Hours, with sermons and instructions centered around the devotion to the Sacred Host and the Apostleship of Prayer. It is also new in the sense that it presents the devotion to the Sacred Heart in a more appealing and more practical way than, perhaps, previously done. But it is not a new devotion or a new theological discovery, because the Week of Reparation is just a new way to show people how the infinite love of the Sacred Heart was poured out for them centuries ago and what their response to that love should be here and now.

I remember back in 1950 hearing about the Week of Reparation being given at Gesu Church in Detroit. I was teaching there at the time, and I recall some of the parents asking me about the Week. At that time I knew just about as much about it is they did—nothing. But it was not long before the reports started to come back — "something novel, but good," "really inspiring," "why didn't someone think of this before?" The answer to that question is that the Sacred Heart was waiting for just the right time — 1949—to inspire a priest with the idea. That Week at Gesu Church was the first one ever given. I learned later that five churches in different cities had Weeks of Reparation that first year. These five parishes liked the idea so much that since then one hundred parishes, in practically every archdiocese and diocese of the Midwest, have already had a Week of Reparation. Parishes big and small, urban and rural, rich and poor—all have found in the Week of Reparation a source of rich spiritual fruit. A generous response of fervent souls has been evident everywhere the Week has been given.

The first year or so of the Week were rather hard years for the preachers because they had so very few norms to guide their work. They were the ones who have brought marvelous unity into the Week. Their

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work resulted in a handy little Week of Reparation booklet, now in its revised edition. Over 150,000 copies have already been mailed from the Chicago Province Regional Office, 1114 South May Street, Chicago. One reason for such a high number of booklets distributed is found in the first sentence of the booklet, "This booklet is yours. It will be a remembrance of the Week of Reparation." The people are told to use the booklet during the year just as they used it during the Holy Hour each evening of the Week. In compact form, they have in the booklet a brief summary of the heart of the Sacred Heart devotion—an explanation of reparation through consecration, a listing of the twelve promises, hymns, acts of reparation and consecration, consecration of families and of the parish, the Litany of the Sacred Heart, and all they need to keep alive their devotion to the Sacred Heart during the year. People must want to be kept alert to their life of consecration to the Sacred Heart because in the Week of Reparation alone they have asked for and received over 100,000 Sacred Heart badges, and almost a quarter of a million leaflets and Morning Offering cards. Renewed interest and enrollment in the Apostleship of Prayer have increased considerably through the Week.

Its Drawing Power

What is it that people derive from such a Week of Reparation? Perhaps the first idea that attracts most people is that the Week of Reparation is offered to the Sacred Heart by the whole parish as a solemn, corporate act of reparation for the numerous sins of the world. The idea of corporate unity in the Mystical Body and now, through devotion to the Sacred Heart, corporate reparation of the parish, is the theme that attracts people. Of course, their first response is to ask what they can do as individuals to make their whole life an act of reparation. Such a response is as natural as the growth of a flower from the planted seed. The flower that grows out of the seed of reparation is a life of consecration. Basically, the theme idea may be stated as "reparation through consecracration." What better way to consecrate our lives than by the Morning Offering? What better way to offer corporate reparation than through the Apostleship of Prayer? Pope Pius XII called it "a perfect devotion to the Sacred Heart." And in spite of its utter simplicity, the Holy Father did not hesitate to say that it offers "the most perfect form of Christian life" since this devotion contains within itself a rule and compendium for the pastoral care of souls. These two ideas—the Morning Offering and the Apostleship of Prayer—are the heart and soul of the Week of Reparation.

But let me tell you about my first Week of Reparation. I

should say "our" Week, since, ordinarily, we team up in giving a Week. My partner and I were assigned to conduct the Week of Reparation at Saint Clement's Church, Boonville, Indiana. The assignment was a fortunate one for us because even though the number of the people in the parish was not large in comparison with city parishes—about 350 souls—the number of the "fervent" in the parish was high. The Week of Reparation is intended to meet just such a need—supplying a source of rich spiritual fruit for the more fervent members of the parish. Retreats, missions, novenas, devotions — so often they are aimed at bringing the sinner back to God or asking God for a favor to be granted. Here in the Week was something that aimed, first of all, at providing an excellent means for the fervent to grow in love of God, and secondly, by their spirit of reparation to draw the less fervent, and even the fallen-away, back to God and to the love of the Sacred Heart.

A Warm Welcome

Our Week was scheduled to start on Sunday and to end on Friday — a usual arrangement to allow time for traveling between parishes. From the moment we arrived at Saint Clement's, we were grateful to the pastor for having invited us to conduct the Week. School children, parishioners, the housekeeper — everyone we met — greeted us as the Week of Reparation Fathers, as if a new religious community had adopted the name. The pastor had informed the people of our coming several weeks in advance by short announcements each Sunday, post cards sent to the houses, and special handbills given out at the church the Sunday before the Week began. In clear, bold letters, the people were told: "Why a Week of Reparation" and "Why a life of consecration to the Sacred Heart."

From the first we realized that there was no need to sell the Week to anyone. It was obvious that the people wanted to know more about the Sacred Heart devotion and wanted to do something positive in consecrating their lives to the Sacred Heart. Although we stressed the fact that during the Week we were not going to ask the Sacred Heart for anything — this was not a novena or a mission—but only giving a return of love in reparation for the sins of the world, the parishioners responded beautifully night after night by coming back to spend the Holy Hour before the Blessed Sacrament. For the whole Week almost each evening their numbers increased, until on the last night of the Week, the church was completely filled for the consecration of the parish to the Sacred Heart. They came even though all along we had stressed the idea of giving a return of love and not of asking for

something. Yet I know that many of them planted a small kernel of love, and the Sacred Heart gave them an increase of a hundredfold.

Each evening we had exposition of the Blessed Sacrament followed by the recitation of the Morning Offering and a hymn. How they sang those hymns when the Sister at the organ accompanied them in "To Jesus' Heart All Burning"! We told them the first night that a song is really a prayer—and what a fervent prayer it proved to be! Each evening in the first ten-minute sermon, a new facet of reparation was presented — for personal sins, sins of the world, sins of the family, sins against the Blessed Sacrament. There was more than enough for which to make reparation. In the second sermon, after an Act of Reparation and a hymn, the response of the faithful soul to the pleas of the Sacred Heart was outlined. We always included a short announcement period and an instruction on some phase of the devotion to the Sacred Heart and the Apostleship of Prayer. It was most encouraging to see the response to suggestions like enrolling in the Apostleship of Prayer, the daily Communion of Reparation, the wearing of the Sacred Heart badge, and other suggested practices of the Apostleship. It was inspiring to learn the ingenious methods people use to remember to say the Morning Offering daily. One little fellow was wondering whether all the actions between getting up in the morning and the family recitation around the breakfast table were lost actions.

The School Children

Speaking of ingenious methods suggests an observation about the children attending Saint Clement's School. What a response—like hitting the tab key on a typewriter. There were only 94 of them—but what an army of youth! We visited the classrooms and explained the devotion to the Sacred Heart. We realized very shortly that Our Lord meant what He said when He told His followers, "Let the little children come unto Me." Their spontaneous interest convinced us of the magnetic power of the Sacred Heart. We talked with the children, heard their stories, answered their numberless questions, and heard how they remembered to say the Morning Offering. One youngster told us that he always put his shoes in the form of a T-cross before going to bed so that first thing in the morning he would see them, and get down on his knees and say the Morning Offering.

The children were especially good during the Holy Half-Hours we conducted for them on the last three mornings of the Week. Someone once told me that T.V. and movie-hero competition was too great for a preacher to try to win the chil-

dren of today. I really do not think that this is true. Just a few simple stories and examples about the Sacred Heart and the children were as attentive an audience as any T.V. hero would want them to be. The Sacred Heart can be as attractive as any T.V. or movie-hero —and more so if He is given half the chance.

The Sisters were a constant help to us. We could not have asked for more cooperation. Sister Superior opened the doors of the school to the Sacred Heart that week. As a teacher, I know how annoying it can be to have interruptions during class. In spite of the fact that we seemed to interrupt many of the classes not only for one period or for two, but for the whole week, they were always ready with a smile. I'll never forget the joy on their faces as we visited the classrooms on the last day of the Week for the consecration of the classrooms to the Sacred Heart. The large framed picture of the Sacred Heart on a nicely decorated stand in front of each room, the fragrant bouquets of flowers, the innocent voices of the children singing "O Heart Divine," the reassuring smile on the Sisters' faces, the look of "What's next?" on the faces of the two servers who stood beside me as I read the consecration of the classrooms—these images keep flashing back on my memory as pleasant recollections.

It was the children who urged their parents to make the evening Holy Hour. They were our best advertisers. They tucked their Morning Offering cards above the light switches in their rooms; they got up early to make the Communion of Reparation each morning; they put the badges of the Sacred Heart around their necks with ribbons and strings of every color; they talked of the Sacred Heart with the ease and the love with which they would talk of a devoted parent. No wonder the parents were so responsive.

What convinced me of the deep spiritual value of the Week of Reparation—and men much older than myself have much the same conviction—was just this generous and unexpected response, really the "return of love for the unrequited love of the world." So often we have to judge by numbers —the number of confessions or Communions day after day, the number attending the devotions each night, or even the number of dollars in the collection basket at the end of the services. Morning after morning we distributed the Communion of Reparation. Morning, noon, and night we heard confession —the sacrament of reparation. But there was something more than just impressive numbers. What inspired me more than anything was the obvious fervor and enthusiasm of the parishioners and their whole-hearted response to the idea of a life of reparation and consecration to

the Sacred Heart. When I saw all of them fill the church on the last evening of the Week, when I heard their fervent act of Consecration of the Parish to the Sacred Heart led by their pastor, when I felt the warmth of their love as I handed each of them a Sacred Heart badge and blessed them individually at the end of the last Holy Hour, I was sure that this was "the extraordinary remedy for extraordinary times."

A good beginning has been made. All of us are conscious of the fact that these are difficult times, and therefore, the best possible means should be used in helping souls to a life of perfection. The Week of Reparation is geared to that purpose —a personal and apostolic life of perfection. It is a practical way of bringing to the people the spiritual benefits which the present Holy Father praised so highly when he wrote: "If the Reverend Pastors will introduce the flocks committed to their care to the spiritual practices of the Apostleship of Prayer, they will satisfy no small part of their pastoral obligations. For when they persuade the Faithful to make the daily Morning Offering, they are teaching them that one's whole life should be offered, together with the offering of Christ, to God the Father. They will be teaching them that they should aspire daily to the perfection of Christian life, in which each tries to make himself a worthy offering to God."

Papal Sailor

Commander Tom Ouchterlong of the Royal Navy claims credit for the sailor tradition of cheering the Pope. It was back in 1924 when he was second in command of a party of 300 officers and men of the Mediterranean Fleet who were being received in audience. "What about a cheer?" he suggested to his superior officer as the Holy Father was inspecting the sailors. The suggestion was passed on to Cardinal Pacelli (the present Pope, then Secretary of State) who approved—so it was accordingly given. Nor did the Holy Father object. "On the contrary," according to Commander Ouchterlong's testimony in an article in the **London Universe.** The Holy Father pointed to a magnificent picture of St. Peter's ship on the end wall. "I am a direct descendant of St. Peter," he said, "and therefore a Sailor too." For that, Commander Ouchterlong tells us, the Holy Father got three more rounds of cheers.—**Ave Maria.**

'First Corinthians' Speaks Today

A comparison between then and now

James A. Fischer, C.M.

ALL St. Paul's Epistles have significance today, but his first letter to the Corinthians has a curiously modern attraction about it. Perhaps it is because we are brothers of the spirit with the ancient Corinthians.

Corinth stood for Big Business. It prided itself on culture (even a very commercial culture); it had no fear for the future; when confronted with insoluble problems, it leaped into an acceptance of mystery with the same blind confidence as America looks to science for ultimate solutions today.

The city stood in St. Paul's time on its green terrace between the grey mountains and the incredibly blue Gulf of Corinth. It was one of the great cities of the world, the meeting place of East and West. Its harbor teemed with a thousand ships from Italy and the western Mediterranean. Goods were unloaded here, carried over the narrow isthmus to Cenchrae, and trans-shipped to Asia Minor and the Orient.

Corinth did business with a lusty boastfulness. The famous Lachion Road ran up from the harbor to the town. Along that road came the travelers of the world, the sea captains and the sailors, the Roman officials and soldiers, the stevedores carrying their burdens. And right there Corinth chose to erect its most famous monument, a triumphal arch in marble crowned by two huge bronze statues of the sun god Helios and his chariot. It was not sheer braggadocio — but almost so. Corinth sold a lot of bronze statues.

Like the new rich of all ages, the Corinthians liked to display their culture. To be sure, there was very little real learning. Corinth never produced any great literature, any great philosophers, any great artists. It was sufficient for the successful Corinthian to be able to sit before the wineshops on the square and gaze across at the magnificent marble facade of temples and shops opposite him, and utter words vaguely related to philosophical systems he had heard of.

With typical Greek rationalism the Corinthians boldly believed that everything was understandable. The Cosmos was a very orderly place which ran at a precise speed around the same track — almost as the Greek athletes ran around the track which was marked on the

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floor of the main square. History was like the wheel in an electric meter; it constantly reappeared at a given moment. What was yesterday will be tomorrow. Man cannot alter his fate; but neither need he worry about it.

It was very like the Cult of Progress which seizes upon us periodically. Every day in every way things are getting better and better. Markets constantly expand; the future is secure. We are so much wiser, better-fed and better-educated than our progenitors.

The Unchanging "Inevitable"

Both attitudes were caught in the Inevitable. Whether the spiral went inevitably upwards, as with us, or inevitably round and round, as with the Corinthians, made little difference. Men had a vast confidence in their own ability to understand the works, and they felt that the machine would go on indefinitely as long as they greased the track. When the Corinthians got that far, they built a temple on their Acropolis to Necessity and Force.

Still they had some lurking doubts. In front of these they built a facade of bluff much as they hid the meanest shops on the square with porticoes of graceful Corinthian columns.

For example, the Greeks had never been able to make more than a beginning at a rational explanation of medicine. So in Corinth they chose to erect not a public hospital for the sick but a temple to Asklepios. Here the suffering were treated with methods half-practical and half-poetic. They never reduced the economic system to such scientific terms as cost of living indices; but they did have a god Ceres to appeal to in good times and bad.

It was a curious escape from reality and a brilliant one. The myths of gods and goddesses were sung in the sweetest songs; drama and literature of all types clung to Greece like early morning mist; architecture blessed their temples and sculpture rose to heights which men have since only dreamed of attaining.

Of this they made a religion. It had nothing to do with going to church or attaining salvation or plotting human destiny. It had much to do with making life graceful and public virtue respectable.

Strange Tangents

Sometimes, because it had no solid foundations, this religion went off on strange tangents. Corinth came to have a flamboyant reputation for vice even in a very immoral country. People eventually got around to using the word "corinthianize" to express the kind of life that respectable citizens did not discuss in detail. The notorious Temple of Aphrodite, the goddess of love, on top of the

Acropolis of Corinth made secret vice an act of religion.

When religion failed, as philosophy had failed, to give answers to practical problems, the Delphic Oracle across the Gulf of Corinth and similiar local voices quenched men's fears. When Corinth was excavated a half-century ago, one temple was discovered which had a curious mystery. From a fountain in the center of the shrine an elaborately concealed tunnel ran to quarters which served the priests. Very probably this was a simple but thoroughly workable device for providing the voices needed for oracles.

Pagan religion, especially Greek paganism, was not usually that pitiful in its flight from reality. Yet it never came to grips with ultimate reality.

On the road from Athens to Corinth lie the ruins of Eleusis. Every Greek knew about the mysteries of Eleusis. Somehow, it represented the ultimate explanation of life and death. By torchlight the initiates marched out from Athens; at midnight the priests bathed in the sacred pool besides the Bay of Salamis; at the end of the journey the chosen few entered the sacred precincts of the temple and came face to face with the mystery. Just what that mystery was, no one has ever revealed. But every Greek took comfort in the thought that there was a mystery which did explain life and death — except, perhaps, the few unfortunates who conducted the mysteries and knew that the greatest secret was that there was no secret.

Thus, finally, did the logical Greek escape from his logic into the realm of mystery; his confidence in an understandable universe took refuge in a secret which no one understood; the marvelous facade of art and literature and philosophy crumbled and fell.

Paul Comes To Corinth

One day a man entered Corinth by the Athens road who believed not a word of all this. He brought not a fraud but a fact. He did not believe in the Inevitable, whether inevitable progress or inevitable repetition. He believed in a revolution which had just changed the whole set of conditions under which men lived.

Just how the Apostle Paul changed Corinth from the least likely place to be converted into a bastion of Christianity in Europe we do not know; it was not his work, but God's. "I have planted, Apollo watered, but God has given the growth," he himself said.

He assaulted them with reality. He would have none of the fiddle-faddle about being educated, intellectual, arty; he was a tent-maker, a rough man who spoke roughly and to the point. His hearers he accepted

on the same honest basis, and he did not let them forget what they had been before — murderers, thieves, adulterers, impure.

He took by force that great question: "What is man doing on this planet?" They were looking for hope; very well: they must abandon the pretense of worldly wisdom and listen to the Spirit of God.

What were the real conditions of life? God had made man and man had unmade the beauty of His creation. "Through one man sin entered into the world and through sin death, and thus death has passed into all men because all have sinned," he wrote to the Romans from Corinth. This was the meaning of death; a sign that man was a failure. The Greek attempt to make all men gods was fraudulent.

Even such a simple notion as that of God had eluded the pagans though He was all around them. Men had made gods of stone and wood in their own likeness instead of seeking the God in whose image and likeness they had been made. Therefore, God had given them up to their own evil ways; sin had compounded sin; ignorance had been multiplied by ignorance.

Yet as the Apostle said in nearby Athens, "The times of this ignorance God has overlooked, but now He calls upon all men everywhere to repent." A new factor had entered life. God had sent his only Son to save men from their own sins. This Son had taken upon himself the nature of man, had lived on earth, and now gloriously reigned in heaven.

So much the pagans understood — that God should be a hero. Their own gods had always been heroes. But the plans of God were not so simple. This Savior had been put to death by their own Roman government, crucified ignominiously. To the Jews this had been a scandal; to the pagans, foolishness. If God was a hero, why didn't He act like one?

Man had sinned through pride; in God's plans the Savior triumphed through humility "lest any flesh should pride itself before Him." "For the foolishness of God is wiser than men, and the weakness of God is stronger than men."

Paul's Experience

By personal experience Paul had learned the same thing. Human life after the coming of Christ still went on with its disappointments, its sicknesses, its disasters and mediocrity. Could God himself give meaning to such? Indeed so. For out of the midst of the most excruciating trial, the trial of inadequacy, Paul had cried to the Lord to deliver him, and he had heard, "My grace is sufficient for thee, for strength is made perfect in weakness."

This was what Paul preached to the Corinthians. Man was not suddenly and fraudently exalted to the status of hero. In many things he stayed as before; he had been called a slave, or uneducated, or poor; he remained thus. But human life was no longer a cruel comedy, a hard track of recurrences in which the Inevitable always recurred. It was a striving upwards towards the hand that was outstretched by One who Himself had walked through suffering.

Man had sought for the meaning of life and death in mysteries. There was a mystery of God, though it was much more like an open secret. It was the mystery of salvation prepared from all eternity for the human race, working itself out through every minute of that history, spoken of by the prophets, effected by the death of Christ on the Cross, spread out to all men without distinction who had faith not in their own prowess but in the strength of God.

Man's dignity was measured not by his own desires (for after all these were small), but by the nature of Jesus Christ. Man had been adopted as a brother of Christ, as a son in his Father's house. No matter how few the Christians, no matter how strong the world, the adopted son need not fear. He was united with all other Christians by bonds too strong to be broken by this world's onslaught; he was united with Christ in his Mystical Body and received from Him all power for his daily life.

Even his body shared in this glorification. That body had been worshipped by the Greeks in sports; it had been glorified by the most perfect art; it had also been broken by slave-owners, sold by silly women, and pampered by the rest. In none of these did it find real glory or repose. But Christianity offered reality. The body was the Temple of the Holy Spirit; in it He dwelt. That was its proper glory.

What then of that final reality which had broken the flashy facade of paganism, what of death? Was there any hope?

St. Paul never dodged that question for it was only through death that man could achieve his destiny. The power of death was in sin, and sin had been destroyed. Christ Himself had faced death. He had passed through it, proved by His resurrection that a glorious life awaited man on the other side.

The Christian's body was planted in the earth as a seed; it shall come up again in glory. That is man's true triumph. Beyond death stretches the eternal reign of happiness. "Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting?"

Paul has died; Corinth is

buried beneath the plain; the cities of his spiritual empire in Macedonia and Asia Minor are memories. Yet Christianity has not died. The same doubts torment mankind today; the same questions about his destiny and the means to grapple with it occur to each modern man. There is no answer in unfounded confidences, in the accumulation of facts which lead nowhere, in the escape into unreality which the world offers. There is only the hard reality of the Cross. It endures.

Holy Nightmare

Vodgrad, 1000, xiii, 5 (Dec. 25, A.D. 2047) Doktr Y. Burpman, Director Research Bureau North America, reports discovery of an interesting deposit of illustrated documents. Of card form, varying in size, they resemble letters in use over 1000 years ago. All contain messages, called "greetings," in commemoration of a certain "season."

Doktr Z. Drotsky, Assoc. Prof. American Antiquities, is reconstructing the story of this forgotten festival to which our Soviet life offers no parallel. Apparently held in winter, the profusion of bluebirds, robins, poinsettias attest the former milder climate, although ducks also appear. A plant shown with prickly leaves and red berries has not been identified. Shepherds had elongated walking sticks and dogs of a short Scotian type now extinct, and are often shown with females equipped with aerial propulsion devices resembling birds. Wise Men traveled in antique coaches imported for the occasion from ancient Anglia. The Camel, a tobacco ruminant once popular, now rare, was at times used for transport. Red-garbed groups of horsemen occur. Before primitive fireplaces recline kittens and dogs, the latter probably kept for the hot variety upon which the natives chiefly subsisted. Inscriptions make frequent references to "Xmas Spirit," evidently a beverage similar to vodka. The use of candles would indicate night festivity. Trees with curious decorations were grown indoors. A noticeable absence of child motif seems to date the collection in the decadent period of American culture. The ox and ass are the only familiar Soviet types.—**The Geopolitic Review.**

The Old German-American Controversy

An extended book review

Karl Wesner

THE History of the Church in the United States is never dull; events and personalities of singular interest abound, even though by comparison with the Church in other countries we have but a short story to tell. The most lively, not to say violent, period in the history of the Church in America was the last two decades of the nineteenth century. And the most troublesome and vexing of all the problems in those uneasy years was that of the Americanization of the German immigrant. The attempt to hasten this Americanization resulted in a long and acrimonious conflict which died out only when the immigrant, and particularly his children, gradually adopted American ways and customs.

A recent book, *The Catholic Church and German Americans,** plunges us into this atmosphere of conflict which so profoundly affected the Church in America at the time, and brought so much discord and heartache into the "camp of the Lord" as Cardinal Gibbons called it. Father Barry's book is the story—told with all the wealth of detail it demands — of Cahenslyism: its rise, its flowering, and its ultimate decline and defeat.

*By Colman J. Barry, O.S.B., xii, 348. Bruce Publishing Co., Milwaukee, $6.00.

It is no small part of the merit of this book that it shows now for the first time that Cahensly, who gave his name to a movement that might have split the Church asunder along nationalist lines, was himself no schemer, but a true apostle, above the reproach of nationalism, and especially of Pan-Germanism, which was directed at him by so many at the time. Now that a calmer view can be taken he appears to have been interested only in the spiritual welfare of the immigrants — not in the advancing of German national ambition. That he was a true German enamored of the German language and culture is neither surprising nor blameworthy, but that it was ever his desire to promote them at the expense of religion is not only a charge that is unproven—it is demonstrably false from the start.

Very early in the sixties of the last century Peter Paul Cahensly began to take an apostolic interest in those who emigrated from Germany to America, and devoted himself almost entirely to this work. Nothing was too small or too unimportant to engage his attention. He began at the beginning, visiting the ports whence the immigrant sailed, studying the conditions of transportation

at the time, the provision made for welcoming the immigrant to his new home and in general all that was involved in the process of transition from life in Germany to life in America.

The great object of his work and the idea that governed his life was to preserve the faith of the immigrant. For this reason he founded the Saint Raphael Society, which aimed at helping the Germans make the necessary transition with the least possible spiritual loss. The program of this society was most ambitious and far-reaching. It involved taking these people in hand from the time they left home, improving the conditions of their journey, meeting them upon their arrival, getting them settled in America, and even after they arrived surrounding them with a milieu familiar to them. The idea was to preserve their religion, and even to a certain extent their culture, ideals, and customs. Americanization, in so far as this program contemplated it at all, was to be gradual and slow.

The crisis developed when this program met the opposition of those leaders of the Church in the United States who had their own ideas about the Americanization of the immigrant. They felt that adjustment to the new life that foreigners had to begin in the United States should be rapid and that the sooner the Church in America ceased to be regarded as an alien element in the nation the better. Consequently they showed little sympathy for those things which the the German leaders regarded as necessary and even essential: customs, ways, and especially language. The national parishes, societies and schools were all regarded by them as necessary evils at the very best, to be abolished as soon as possible. Naturally, some were more opposed to these things than others — not all were equally strong in their views. The Germans resisted all these attacks vigorously and by the 1890's the embattled condition already alluded to prevailed throughout the Church in the United States.

The Crisis

The presentation of the unfortunate Lucerne Memorial to the Holy See in 1891 brought all this to a head and caused what is properly known as Cahenslyism and the Cahensly crisis. It was a well-intentioned plea for greater attention to the immigrant by the Church in the United States, but it was taken to be an attempt to make the Church foreign, fill it with foreign and especially German Bishops, and in general to upset and distract the Catholic Church in the United States with foreign and alien rivalries and party spirit. It was this move, which many Bishops in the United States thought was inspired by the Germans in this

country, that gave Cahensly the bad name from which he has suffered ever since.

By the time that the Church in this country was set free from Propaganda and ceased to be mission territory, the quarrels that had divided its members were forgotten. Just as the more temperate leaders among the Germans had foreseen, the process of Americanization was inevitable, but gradual. There were times when too much emphasis on German language or customs could have brought about division, perhaps even schism, but in the end everything slid into position and the fears of many were never realized.

What makes this period of American church history even more difficult and complicated, but it must be admitted what adds immeasurably to its interest, is the circumstance that the hierarchy was divided not only on national questions but on more fundamental ideas. Oftentimes the real issue was the conflict between liberal and conservative elements in the hierarchy. Because of this we find Bishops of Irish descent like McQuaid and Corrigan lined up in opposition not so much to Germans but to those of their own racial stock whom they feared for their liberal ideas. Archbishop Ireland seemed at times to be campaigning not against German parochial schools but against the whole parochial school system. Hence the difficulty of getting a clear perspective of the period and of disentangling all the threads. It would be impossible to treat the subject of the Catholic Church and the German Americans without bringing these other issues in. Insofar as it is necessary, Father Barry gives an able treatment of them.

The book is very well documented, the fruit of abundant research in Germany, Rome, and the United States, but cannot be regarded as complete as it might be if the author had had access to all the papers relating to the subject. It is left to some future scholar to fill in the unavoidable gaps.

It must be said that the story itself carries the interest without much help from the style. So many of these historical monographs appear to be written by the same person, so inevitably is the same phrase and word used for the same situation. We would welcome someone who would abandon the time worn cliches and write something that is fresh and exhilarating. Certainly there is a wide open field for this in the literature of American history. Too often men seem to feel that they have done all that is to be done when they have investigated the documents and studied the question. But surely the presentation is not the least important part.

code and cult

Joseph F. Marbach, J.C.D.

PLEASE dig out of your archives the utterance of a Pope or Congregation on Religious Affairs which is the foundation for your sentence: "Even in religious houses, the nuns and brothers should not go to Communion 'in order' but should approach the rail with a modified confusion so that one who abstains is not too noticeable."

I am a chaplain of 36 Brothers here and they come to the rail in a strict order of seniority and position.

The Sacred Congregation of the Sacraments on Dec. 8, 1938, issued a reserved instruction on daily Communion and precautions to be taken against abuses. You may find this Instruction in Fr. Bouscaren's *Canon Law Digest,* II, 208-215. Consider particularly the following paragraphs from this Instruction:

"The Superior should say very plainly to his subjects that he is in general much pleased with their frequent approach to the Holy Table, but that he has no word of reproach for those who do not receive, but rather sees in this a sign of liberty and of a tender and delicate conscience. And let him not contradict this declaration by his conduct, nor give any indication that he seems to notice those who go to Communion frequently, and to praise them while blaming the others.

"In seminaries and other institutions of the kind, where at stated times a judgment on each student is made by Superiors as regards piety, study, and discipline, the said Superiors, in giving their judgment regarding the progress of the young man in piety, must take no account of his greater or less assiduity in receiving the Most Blessed Eucharist.

"In communities of boys and girls there should never be an announcement of a *general Communion* with special solemnity, and even outside communities, the very name 'general Communion' should either not be used at all or its meaning should be carefully explained: namely, that all are invited to the Holy Table, but no one is obliged to approach, on the contrary each individual is entirely free to abstain from it. As regards religious communities, attention should also be paid to the provisions of the Decree *Sancta Tridentina Synodus,* n. 8: 'If there are any institutes of either solemn or simple vows, in whose rules and constitutions, or calendars, Communions are attached to certain days and ordered to be received on those days, these rules are to be considered merely directive and not preceptive.'

"When Holy Communion is

being received, all those things are to be avoided which create greater difficulty for a young person who wishes to abstain from Holy Communion, but in such a way that his abstinence will not be noticed; hence there should be no express invitation, no rigid and quasi-military order in coming up, no insignia to be worn by those who receive Communion, etc.

"The Superior of the community should see to it that Holy Communion be not brought to the sick who do not expressly ask for It."

For a commentary on this 1938 Instruction, you might consult Fr. Stadler's dissertation, *Frequent Holy Communion* (Catholic University, 1947), pp. 115-131.

A man suffering from ulcers wants to take milk on arising and another glass of milk immediately before coming to the church. May I give him permission to receive Holy Communion?

Yes. Pope Pius XII in his Constitution "Christus Dominus" decreed: "Infirmi, etiamsi non decumbant, aliquid sumere possunt, de prudenti confessarii consilio, per modum potus, vel verae medicinae, exceptis alcoholicis. Eadem facultas sacerdotibus infirmis conceditur

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Missam celebraturis." — *Acta Apostolicae Sedis,* XLV (1953), 22. Thus there is no time limit for the sick in relation to liquids. If a priest suffers from ulcers, the Pope gives him the permission directly.

A school teacher (married) wants to communicate daily. The only Mass is at 8 o'clock. She must go immediately after Mass to her classroom (about three blocks from church) leaving her no time to take any food till noon. She cannot go that long without food. She is not sick. She doesn't have much housework to do before Mass. The 8 o'clock Mass is not considered "a late hour." She needs to walk only about 150 yards to church. Is there any possible loophole in the "Christus Dominus" Apostolic Constitution whereby she could take liquid food before receiving Holy Communion?

I regret I can't suggest any "loopholes" as desired.

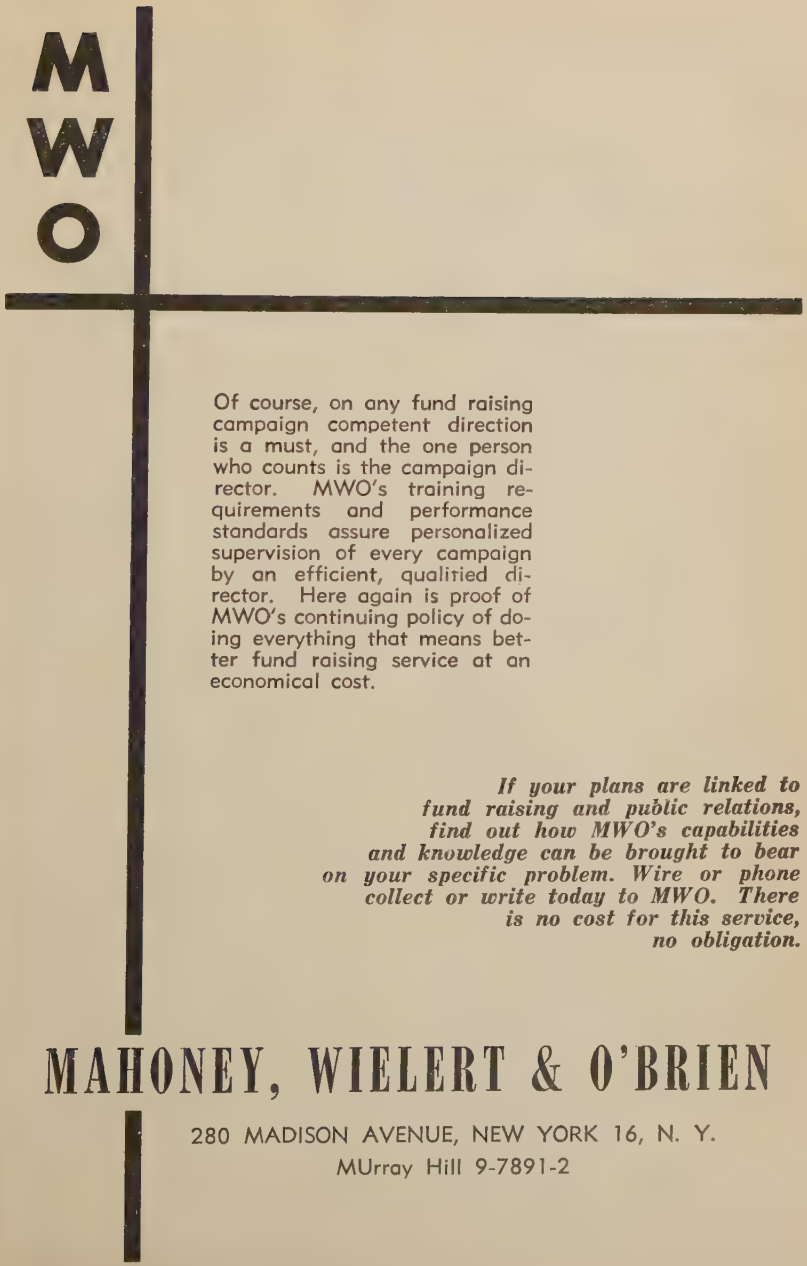
I don't of course know the circumstances of your parish—how many parishioners—when they usually go to work, etc., but it seems to me that in a parish where there is only one Mass, Holy Communion could be distributed at another definite time also, for example at 7:30, for those who can't attend the one Mass at 8.

Children could take advantage of the new Constitution in certain circumstances, wherein they would have difficulty in returning home for breakfast after Mass. If they can subsist on liquids for the morning, they could have liquids, attend your one Mass and receive Holy Communion and then go directly to school, presuming of course that one hour elapsed between the taking of liquids and the receiving of Holy Communion. On January 6, 1953, the Sacred Congregation of the Holy Office, in its Instruction on the Apostolic Constitution "Christus Dominus" of the same date, stated: ". . . sunt pueri complures, quibus nimis grave est, antequam ad scholam se conferant, ecclesiam adire, angelico pane vesci, postea vero domum reverti, ientaculi sumendi gratia"— *Acta Apostolicae Sedis,* XLV (1953), 49.

Unfortunately for your case, we can't extend to their teachers the benevolent concessions granted by Pope Pius XII for school children. For an adult "a late Mass" would be at nine o'clock; for a child attending school "a late Mass" would be a Mass at any time wherein there would be some difficulty in returning home for breakfast before going to school.

One of my "do-it-yourself" parishioners surprised me with a gift of a solid wood tabernacle. May I use it? I was thinking of replacing our old one anyway.

Even though metal tabernacles are of course preferred,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wooden tabernacles are not forbidden.

Msgr. Collins' now-standard work "The Church Edifice and Its Appointments" (Newman Bookshop, 1946) has many excellent pages relative to the tabernacle (pp. 82-100). Some passages pertinent to your question are as follows: "The material of the tabernacle is not definitely determined by the legislation of the Church. The Code of Canon Law (Canon 1269 § 2) directs that the tabernacle be securely closed on all sides, which implies that the tabernacle be made of a material that is strong and solid. The liturgical laws sanction wood, marble and metal, the last-named being the strongest. But, whatever the material be, the more important consideration, according to the recent instruction of the Sacred Congregation of the Sacraments (May 26, 1938), is the solidity of the material and the fact that all the parts are closely joined, with a strongly fitted lock and door. It is within the powers of the Bishop of the diocese to order all-metal tabernacles. The Sacred Congregation strongly recommends the new metal safe as a tabernacle.

"The legislation of the Church has never prescribed any definite shape or form for the tabernacle. It may be round, square, hexagonal, or any other form to suit the design of the altar . . . No specific dimensions are prescribed for the tabernacle . . . The tabernacle should be blessed before it is used to reserve the Blessed Sacrament. The form found in the Roman Ritual 'Benedictio Tabernaculi seu Vasculi' should be used . . . The tabernacle should be securely fastened to its base . . . The use of the exterior veil or conopaeum on any tabernacle that contains the Blessed Sacrament is absolutely obligatory."

I am pastor of a little country parish which cannot have flowers for the altar except in the seasons when parishioners have them. We have a parishioner who makes magnificent artificial flowers out of some kind of oriental wood fibre. These are very rich and very real looking. I'm wondering if there are any recent rulings by the Congregation in charge of such, permitting such flowers to be used on the altar. I believe the old rule says that "artificial flowers made of gold or silk" alone are allowed. However, the people who make and who sell artificial flowers don't seem to know exactly what this "silk and gold" business means, and so, as far as I know, it is not possible to get such flowers that do meet that law. I know that some parishes do use artificial flowers, and that they are made neither of silk nor of gold.

I find no universal decree forbidding artificial flowers.

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Book Reviews

The Handmaid of the Lord

By Adrienne Von Speyr
Translated by Alexander Dru

David McKay Co., Inc., N. Y., 1955
pp. 186, $3.00

ADRIENNE SPEYR, wife of a professor of history at Basle, and a doctor herself, has given us a set of meditative chapters on the principal events of the life of our Blessed Mother, using Mary's assent to the will of God as the thread that binds all together. The thoughts expressed are certainly original and highly personal. Because of that very fact, it is inevitable that their appeal will not be equal to all sorts of readers. Particularly her fondness for trying to find varied bits of symbolism in the life of Mary will appeal more to some than to others.

There are a few statements, however, which are apt to disturb very many readers. Space does not permit us to discuss the somewhat confusing comments on Mary's attitude to the marriage with Joseph (pp. 57-58), for we must take up a more difficult problem, that of the "rejection" of Mary by Christ, to which chapter 14 is devoted. It happened on that day during the public life of Christ when He was in the midst of a throng, and she attempted to see Him. The author says (pp. 112-13): ". . . she was driven by a natural anxiety on His behalf, the anxiety of a

woman. She had always known of His mission . . . But she still believed that until the hour had come . . . great things would be done . . . and He would draw all men to Him with incomparable power . . . She was filled with a dread and anxiety that something might have hindered or darkened or confused His mission. She was altogether bereft of understanding and in darkness and she needed to talk to Him . . . He no longer recognized her as His mother . . . His rejection of her . . . had in her eyes an element of finality about it."

Such words are apt to shock most readers. Fortunately, the author softens them on the next page by indicating (p. 114) that she speaks of a "rejection" that was only apparent, and adding (pp. 116-17) that it was parallel to that of Christ on the Cross: "Her supreme task was to be performed at the foot of the Cross. In the darkness the Son was no longer to feel the presence of the Father . . . He was forsaken on the Cross . . . He was not to be alone in crying out: Father why hast Thou forsaken Me? She was to feel herself equally forsaken."

We pass by the problem of Christ's "abandonment" on the Cross — commentators regularly point out that He was reciting Psalm 21, and note that, so far as possible, He allowed His human nature to have no consolation from His divinity. But it was simply not possible that He Who was and is God could really believe Himself abandoned by God. — Now as to the alleged parallel in the case

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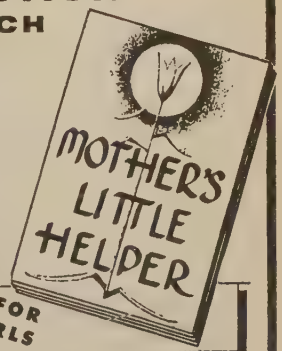

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of Mary, we do not deny that the author's intentions are good. And we admit further that some Saints, at the very time when they were close to God, thought themselves rejected by Him. But should we believe that such an erroneous thought could have lodged in the mind of Mary, whose growth in sanctity began at a point far beyond the term of the growth of the greatest Saints?

Our Lord, on the occasion mentioned, was trying to teach a profound truth in a striking way, so as to lead the crowds to ponder in their hearts. Certainly, there was no real harshness (nor does the author seem to say that) from Him, the best of sons. Just as in the Temple at the age of 12, and at Cana, His tone and the whole situation, though tinged with the mysterious, yet must have made clear to the crowd that there was no rejection, no harshness. How could she who was full of grace, instead of undertanding the lesson which He hoped even the crowd would understand, think rather that He had rejected her with "finality"?

Further, the gratuitous supposition of the author that Mary was "driven by a natural anxiety" and was "in darkness" accord ill with her who, as St. John of the Cross says, "never had the form of any creature imprinted in her soul, neither was moved by such, but was invariably guided by the Holy Spirit" (*Ascent of Mt. Carmel* III, 2.10. Peers transl.)

Yet the book does show much personal reflection and devotion to our Blessed Mother. — Wm. G. Most, Loras College, Dubuque.

Towards Evening

By Mary Hope

Sheed & Ward, 1955, 178 pages, $3.00

IT all began probably long before Cicero left his *De Senectute* behind him to pester schoolboys. Old age and its compensations have been the theme of more than a few treatises of one sort and another; but usually, one gets the impression that the men who have so much to say about the delights of old age are merely making the best of a bad job; almost every one of them would go back to his youth if he could. But this delightful little volume, written by Mary Hope as she feels the evening coming on and the shadows lengthening, is not of that sort. It is written entirely from the supernatural standpoint, for one thing.

Mary Hope, whoever she may be —and the style seems to betray a practised hand—is not yet supremely old, she says; but having had much to do for years with old sick people, for whom she developed a great sympathy and understanding, she now feels some of their problems coming home to herself. She casts this little "De Senectute" of hers into diary form which should deceive nobody; she is a delicate literary artist who reflects on life, old and young, and nature, and God and religion in somewhat desultory fashion to which the diary form lends itself admirably.

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old people she will not probably have to accept or solve; poverty, for instance, is not part of her trials; she has a competence. But she knows old age has its physical and intellectual ailments and those she is ready to face and endure as the will of God requires. That is the dominant note of the little treatise — resignation, or rather more actively than mere resignation, acceptance of the divine will, whatever that may have in store for her.

Old age, to her, is a quiet season, a time for peaceful sitting on the sidelines to watch the world go by in its feverish rush while she is at peace. It is a time of prayer, not always of the formal variety—and none the worse for being informal. She does not obtrude her methods of prayer or other pious practises on the reader; she mentions those that help her and the reader may draw conclusions for himself if he is so inclined. Her great comfort and solace as she goes down the road of life is the Blessed Sacrament, especially Mass and Holy Communion. What she has to say about the Eucharist and her relation to Christ in that great sacrament would give any reader plenty to think about in his own instance.

The great point of her life now, as she sees it and tells us about it, is the practise of some of the virtues which come so much more easily now than in the heyday of her activity. She refers particularly in that respect, not to chastity, which would be the obviously more easy virtue for the aging, but patience, and understanding of other people, and sheer kindness; and that last, kindness, she says some-

where she is tempted now to regard as the supreme virtue. She feels herself relegated to the sidelines more and more, and does not repine or rebel against it; typical of her spirit is the fact that she is amused to see herself treated now by the young as she herself treated an old aunt in a former day.

The little book could have been sloppily sentimental, maudlin; it could have dripped either gloom or self-pity; it does nothing of the sort. It is a sheer delight, and old age, as she prepares to find it, or better, make it, looms up as nothing either formidable or dreadful. Old folks, you see, are God's children; and children belong at home with their Father; and these old-young people are going home soon. —F. J. Mueller, Blairsville, Pa.

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Meditations

compiled and edited by
Rev. Dominic Phillips, C.M.

Clonmore & Reynolds, Ltd.,
Dublin, 1954, pp. 456

WE have it on no less an authority than St. Teresa of Avila that there are long periods of time when all of us can expect to have to use a book in order to pray. And from our own experience we know that this is so.

Father Phillips' book, then, was compiled to meet a definite need, and is expressly designed for use by priests, seminarians, and religious. It includes meditations for every day of the year and has a special section for feasts and special occasions.

From a purely mechanical point of view the book is a masterpiece. It begins with an extract on mental prayer from the "Exhortation to the Catholic Clergy" by St. Pius X. This is followed by a detailed study of the Franciscan method of mental prayer and a synopsis of the method for easy reference. There is a schema of topics for consideration, then prayer-suggestions for use during meditation, then advice concerning difficulties in prayer. The book has a complete table of contents and is exhaustively indexed.

The meditations themselves are all within a line or two of being the same length, each occupying but one page. Everyone is divided into three sections, and, where it is practical, the considerations are numbered. All but two or three of the meditations end with a selection of resolutions and an appropriate aspiration.

While the meditations might well be described as "working meditations," deliberate and unemotional, they are neither recondite nor run-of-the-mine. Any priest, seminarian, or religious will be glad to have them close at hand.
—Raymond Gribbin, Baltimore.

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OBJECTIONABLE LISTING
FEBRUARY—1956

Note: This is a supplimentary listing which contains publications reviewed during the past month and considered objectionable for youth reading according to the NODL Code. A complete list of objectionable publications is published quarterly.

COMICS

The NODL reviewing committee did not consider any comic book evaluated in its last survey to be in serious violation of the NODL Code. It did place certain publications in a "borderline" category. It has submitted its objections to the Comics Code Authority.

POCKET-SIZE BOOKS

ACE
A Taste of Sin
Backlash
House of Deceit
Maid For Murder
Violent Night

AVON
Artist in Love
Death on the Installment Plan
The First Lady Chatterley
The Passion Murders
White Barrier

BANTAM
Hotel Talleyrand
Terror on Broadway

BEACON
Gonzagas Woman
Liz

BERKLEY
Crazy Mixed-up Kids
Cruel is the Night
Diana
The Girl with the Golden Yo-yo
The Sign of Eros

CREST
A Journey with Love
Love in Dishevelment

DELL
In His Blood

GOLD MEDAL
Cassidy's Girl
Cocotte
So Sweet, So Cruel

LION
Collision
Cora Potts
I Die Slowly
The Naked and the Guilty
The Storm and the Silence

POCKET BOOKS
An Act of Love
Youngblood

POPULAR LIBRARY
Angel Face
Barbary Slave
Room In Berlin
Time to Embrace
The Whole Town Knew
The World in the Evening

PYRAMID
Bed of Hate
Of A Strange Woman
One Way Street
Strange Friends

SIGNET
Everything Happens at Night
The Golden Sleep
The Narrows
Nights of Love and Laughter

MAGAZINES

Dominant Damsels
Escapade
Exotique
Playgirl
True Life Secrets
Uncensored Confessions

"the RHYTHM WAY to FAMILY HAPPINESS"

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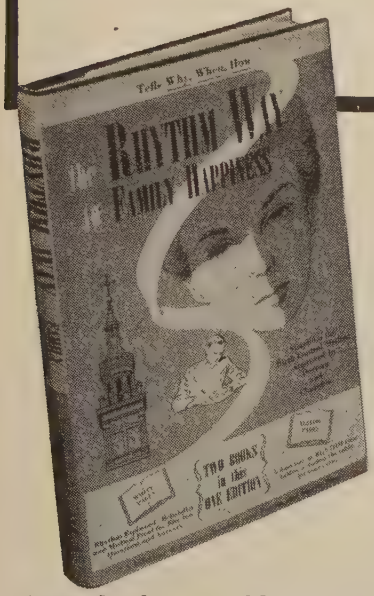
and
John D. Laux, M. E.



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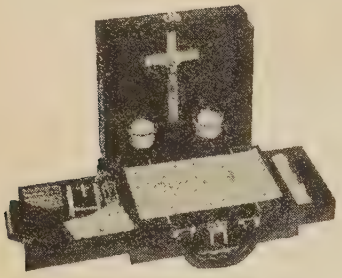
CHAPTER CONTENTS

Chapter	I	Approved by Doctors
Chapter	II	Approved by Readers
Chapter	III	Rhythm Explained
Chapter	IV	Medical Proof
Chapter	V	Reliability of Rhythm
Chapter	VI	Church Approval
Chapter	VII	How to Find Your Rhythm Cycles Cycle Length Answers Space to Record Your Rhythm Cycles
Chapter	VIII	Questions and Answers Regarding Rhythm
Chapter	IX	Voluntary Parenthood
Chapter	X	Other Factors Related to Rhythm
Chapter	XI	Acceptance of the Rhythm Method
Chapter	XII	Glossary (Explanation of Rhythm Terms)
Chapter	XIII	How to Find Sterile Days and Baby Days Rhythm Cycle Tables For Extreme Rhythm Cycles



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Continued from page 130

hearing confessions in Westminster Cathedral, had the door of his confessional flung open and heard a man shouting, "Where is the priest?"

When he stood up, he was given a punch in the eye.

* * *

We note that the Government of Israel has managed to write a travel ad without once mentioning the name of Our Lord. According to the Israel Tourist Office, the chief attractions are "new hotels, smart shops . . . colorful people . . . sidewalk cafes . . . fine highways . . . mellow sunshine . . . Mediterranean swimming . . . pageants and folk festivals of the Bible . . . gay and beautiful Tel Aviv and Haifa . . ."

"In Jerusalem, Nazareth, Acre, recall the Prophets and Kings, mail-clad Crusaders. Discover the Dead Sea . . . enchanting Mount Carmel . . . the magic of Ascalon that tempted Samson and Delilah." But no Jesus Christ.

* * *

The Avis Rent-A-Car System is extending a 10 per cent discount to the clergy on the rental of their cars in the United States and Canada. The discount, effective immediately, applies both to the daily rental fee as well as to the mileage charge.

Correspondence

Compulsory Military Training

LT. FINK's article on immorality in the armed services in your November issue was very timely. Why have our Catholic papers not

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been more vigorous in denouncing the draft and its twin evil, compulsory military training? Do we have a military caste in America which it is dangerous to oppose? As long as we have armies we will have immorality, so why not cut down on the number of victims? The conquest of the world for "Democracy" is not worth the moral degradation of even one soldier. Also—why is there not more opposition to women in the armed forces? It is a disgrace!

Sacerdos

Argus
Pennsylvania

Remailing Literature

MUCH is made in the American press of the sad conditions resulting from the type of literature sold and displayed on our American public magazine stands. Articles periodically appear which discuss the effects of such literature on our youth, morals, etc. Such articles give a vivid but negative picture, very often offering no definite or practical solution. It is of one such practical solution that I write to you.

We seminarians here at St. Meinrad Major Seminary, St. Meinrad, Indiana, have in operation a successful organization called "The Remailing Committee," whose purpose it is to bring about a more widespread circulation of good Catholic literature. The plan is this, that Catholic literature be sent by Catholic subscribers to unfortunate and "literature needy"

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How does our plan operate? Persons, Missions and Institutions (called Receivers) who are desperately in need of Catholic literature send us their names and addresses. Likewise, magazine subscribers, (called Senders) who are willing to mail their monthly magazines and periodicals after they themselves have read them, forward us their names and addresses requesting that we furnish them with the address of a Receiver to whom they can mail their read magazines. The cost of operating such a plan as this, as you can see, is only a few pennies and minutes each month.

Our organization has been in operation here at the Seminary over a period of years and has proved to be practical and efficient. We have found out that once the people learn of this plan, they are more than willing to do their part and are very generous. For it gives them an opportunity to help spread their Faith. However, our biggest problem is obtaining names and addresses of Receivers and Senders — because we cannot get in contact with the reading public! We wonder, then, if there is a way that you can bring our plan to the attention of your readers — by a "Letter to the Editor," a news item, or by any way you think best. Could not our organization be most effectively brought

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Sincerely yours in Christ,
The Remailing Committee
St. Meinrad Seminary
St. Meinrad, Indiana

'Altar Boys' Or 'Acolytes'?

ANENT "Altar Boys," might it not be a good thing if the term "acolyte" were customarily given preference? A recent perusual of a church-goods catalog reveals what might well be an overuse of that "Altar Boy" designation.

I may some day contribute a letter about the outlandish "get-ups" displayed as the proper attire for the one who serves Holy Mass. But of that another time; sufficient for the moment this item about "Altar Boys."

When a fellow-priest offers to serve at Holy Mass, which is edifyingly frequent, he is indeed no boy of any description but plainly a man and his function at that moment is that of acolyte to which order he was ordained.

In the seminary, especially in

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the major seminary, the server is again no boy but a full-grown man and he performs the functions of the order of acolyte.

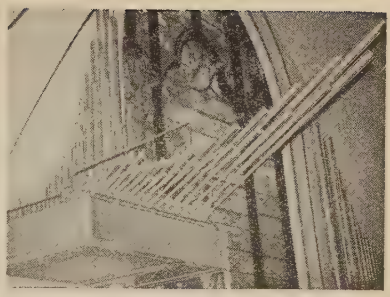
In the parish, when some good and fervent man offers to serve at Holy Mass, he is plainly no boy; rather a full grown man fulfilling the duties of acolyte.

More frequently we see a parish boy serving at Holy Mass and the proper term by which to list him is acolyte even though he be not ordained to the order of acolyte.

Why not then use that proper term acolyte to describe the one who serves at Holy Mass? "Altar Boy" seems to lack that quality of being exactly descriptive.

If it counts for anything, I can mention that in my considerable number of years as a pastor I found that the boys showed a preference for that title of acolyte. I think that they felt that with that title they were invested with a sort of honor and responsibility and that they had a higher respect for their duties which showed up in a better degree of promptness and in more care in their personal appearance in the sanctuary. I found, too, that neat, clean cassocks of proper size and immaculate linen cottas or surplices worked wonders in eliciting an attitude towards sanctuary duties that called for enthusiastic pastoral notice and commendation.

Apropos of the church-goods catalogs and the fantastic attire offered for the servers I must say that though I like the "Eton" collar and bow (Windsor) tie, still the overly large bows seem to lean toward the feminine and some real boys don't favor them



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at all. Neither do I. Isn't the Roman collar a proper collar for servers? The Roman Choristers, in this country not too long ago all wore the proper clerical collar. I have an idea that when the cassock is worn — no matter by whom — the clerical collar is to be worn. Am I right? It seems to complete the dress.

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Of Priestly Garb

FOR the past five years I've been reading THE PRIEST with interest and profit. It's a very good magazine for priests. I have especially been interested in several recent letters by priests on a modification of clerical garb for the summer. Being from the great Southwest and occasionally running into desert lands, this subject is close to my heart.

In the November issue, the Sacerdos from Buffalo complains about changes and innovations and says something like "They'll be changing the Mass and Office next."

Hasn't he heard about the changes made in the recitation of the Breviary, recently authorized by the Holy Father to begin January 1? He accuses any-

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one of "modernism" who suggests changes. But I am sure there will be more such changes down through the centuries. They're bound to come.

The suggestion of a special clerical garb for summer makes sense to me. Down here in the desert country of the Southwest, the Roman collar and black rabbi are pretty hot in 110 degrees heat. If a priest can be identified by a white shirt with black crosses, what difference does it make? There's an old saying that "The habit doesn't make the monk." To the Buffalo priest I would say: "The Roman collar doesn't make the priest."

Australis

Albuquerque, N. M.

Handbook For Americans

ONE of the most effective means of combating Communism and the Liberal fringe amongst us would be the wide distribution of the pamphlet "Handbook for Americans." It can be had from the Government Printing Office, Washington, D.C.

This is a scholarly work of a hundred pages containing the findings of the Senate Committee of the Judiciary on the Communist conspiracy.

I would be glad to serve as a clearing house for clerical ideas on how to get this pamphlet around. Some of the ideas I thought of are: digest of it printed by the Queen's Work, Paulists,

TO THE CLERGY

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If any of your readers would like to join me in stirring up interest in the project I would appreciate hearing from them. I would be indeed grateful to get a word from some Bishops. A benign smile from an officer has often done wonders for a foot soldier in the midst of a fray.

Sincerely,
Thomas Regis Murphy
Waynesburg, Pa.

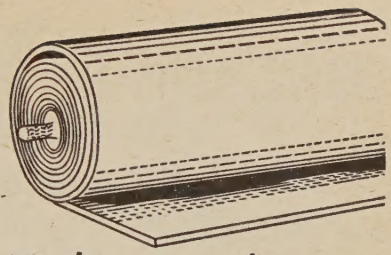
An Early Christmas

Editor, OUR SUNDAY VISITOR:

CHRISTMAS came early for me this year. It came, to be exact, on November 18th at 10:30 a.m., when in the midst of the usual Friday housecleaning chores, I was interrupted by a gentle knock on my kitchen door — and I found him standing there.

Lest anyone think I am suffering hallucinations, let me explain the "him" here refers to my parish priest. And why should the visit of a simple priest make it Christmas? Because at that moment, Christ was born again for me.

It had been nearly eight years since a priest entered my house — not because we were fallen aways or anything of the sort, you understand — but merely because



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Will & Baumer Candle Co. Inc. Back Cover

we happened to live in a parish where either the priest's duties left no time for visiting; or where, for other good reasons, parish visits were not possible.

It is true — and any Catholic half-worthy of the name knows — that in any difficulty he can go to a priest, any priest, anywhere, any time, and find a ready listener and kind adviser. But it is one thing to go begging for help, and it is quite another to find someone at your door whose uninvited presence bespeaks his mission: "Child, I am your Father. Show me your burdens and I shall bear them with you; put your cross on my shoulders and I shall lighten the load."

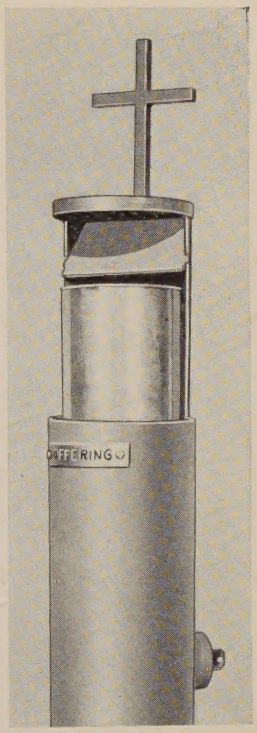
We chatted . . . soon we were as old friends . . . and in this atmosphere how easy it was to confide, to seek guidance. His counsel was profound in its simplicity; his personal interest, his gentle ness was as oil on the troubled waters of this life. Remove the modern appliances from my kitchen, turn back the years, and I could have been Mary and he could have been Jesus, speaking, illustrating, teaching the way to Eternal Life.

Ah! How I treasure the blessed hour of that visit! What an unforgettable honor, to have had God's representative come into my home! "Lord, I am not worthy. . ." but he came nonetheless, and he left his mark. How comforting, how sweet the thought: I know my shepherd, and my shepherd knows me.

Sincerely yours,
Mrs. A. B.
New Hampshire

ALMSAFE

stimulates alms giving and protects the results



The new and improved

ALMSAFE

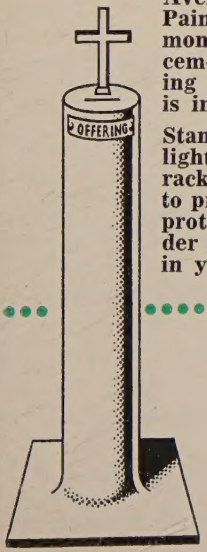
says "keep moving" to persons with 'taking ways'

The upright welded steel cylinder is secured to any type floor with four durable lag screws which are concealed in the base plate. A specially designed cylinder lock and key secures the inner steel cylinder which holds the receptacle for coins and folded currency.

THE SPECIAL BAFFLE arrangement over the receptacle acts as a strainer. This prevents removal of money by the nefarious uses of strings, hooks, wires, sticks and tapes so typical in alms box pilfering.

THE LOCK is hidden in back of the Almsafe with a precision fit collar which cannot be pried out with tools. The unusual round key is almost impossible to duplicate.

GUARANTEED for five years. Base is 12" square steel welded to 5" diameter steel cylinder. Unit is 37" high including cross. Average weight 71 pounds. Painted neutral gray for harmony with all colors. Special cement kit included for concealing lag bolts. Special wrench is included.



Standing by itself or with votive light stands, shrines or book racks each ALMSAFE is bound to prove its worth in appeal and protection. Use the handy order blank below to prove this in your church.

JOLIET ENGINEERING CO., INC., Strongbox Division,
502 Shelby Street, Joliet, Illinois.

☐ **Ship one Almsafe at $57.**

☐ **Ship 3 Almsafes for total of $150.**

☐ Check enclosed. Ship prepaid. ☐ Bill me. Ship freight collect

Please PRINT name & address in border below

WILL & BAUMER

HOLY SATURDAY CANDLES

Made of 100% Pure Beeswax

Appropriate to Spread the Light of Christ from the Paschal Candle

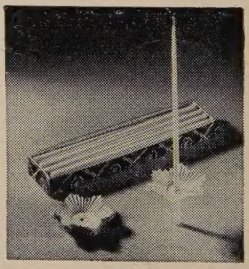
According to the Decree of the Sacred Congregation of Rites under date of Nov. 16, 1955 by which the liturgical calender of Holy Week is renewed, those of your parishioners who join in the ceremonies of the Easter Vigil will require candles to assist in the ceremony. Will & Baumer Holy Saturday Candles are made especially for use during this Light Service of the Easter Vigil, and are preferred, because they meet the following requirements:

Symbolically Appropriate. Made only of Will & Baumer Purissima Brand 100% beeswax (corresponding with the pure beeswax Paschal Candle) and fashioned in tapered cierge shape, reminiscent of candles in the early days of the Church.

Inexpensive. Small candle size permits low unit cost while still maintaining quality. Silver offering from the faithful more than covers cost of Will & Baumer Holy Saturday Candles.

Convenient. Candles are conveniently packaged —24 to the box and 6 boxes to the case. Easy to handle—easy to store. Carry overs represent no problem.

Clean and safe. These pure beeswax Holy Saturday candles are clean and safe. Each box contains twenty-four protective paper bobeches to catch any accidental dripping of wax as the candles are used.



WILL & BAUMER CANDLE CO., Inc.

The Pioneer Church Candle Manufacturers of America

In Our Second Century of Fine Candlemaking

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